485 where there are several water basins. The travelers receive only water in the caravansaries and, for a suitable price, fodder for their beasts; for the lodging itself nothing is paid. /Figure 58. Caption: wooden platform./ Food /166/ is not provided and the travelers must either provide their own or have it fetched from the bazaar. (Figure 59).

364 366 What strikes the European as most unpleasant in a Central Asian bazaar is the incredible filth and the intolerable stench which poisons the air everywhere. The water, which runs in countless open canals through almost all the streets, acquires, before it leaves the bazaar, an unbelievable degree of impurity so that it actually stinks. All excrement flows from the street into the canals, the inhabitants perform their incessant ablutions in them as prescribed by the Koran, horses and mangy dogs bathe in them, and the water from these same canals is not only used to sprinkle the streets, but also employed for drinking and for the preparation of food and tea, without even superficial filtering. The butchers slaughter their cattle in the middle of the street and hang the meat on the outside of their booth where it can be seen, just as in other booths clothing, silk cloth, and gold and silver jewelry is displayed. Since the meat begins to spoil in a short time in the great heat there, and futhermore, since it is always entirely covered with flies and other insects, one can imagine what sort of aroma wafts from the butcher's booth. To this is added the smoke and stench of the numerous eating houses, and the drying of the horse and camel manure lying all over the streets, for all the bazaar streets, are covered with riders and caravans from morning till night, but the dung is never removed from the streets.

3. Streets. (Figures 60 to 62, pages 169, 171, 172).

291 369 363 One would, perhaps, not believe that a stroll through the streets of a Central Asian town could be as agreeable and entertaining as, for example, here in Munich, a walk along the Maximilianstrasse. Of ladies who are the chief decoration of a European street, there one sees not a trace. Only the initiated knows that under the formless loose tunics stealing furtively through the streets here and there, under which nothing appears but a pair of feet clad in equally formless boots and overshoes, a female creature is concealed; but whether these feet belong to an eighteen year old beauty or an octogenarian Megara, only Allah knows. As for the second adornment (?) of European street

life, the dandy, these are found in the towns of Central Asia indeed as much as in Europe; but there they do not move about the streets, but sit about in the bazaar and especially in tea booths. The Central Asian dandies differ from their European colleagues, and indeed, not to their disadvantage, in several essential points. While the European dandies are distinguished by their walking sticks, short /167/ /Figure 59. Caption: Caravansary in Bukhara (after a photograph by G. Merzbacher)/ /168/ stockings and coats, high collars, small hats, heelless pointed shoes, and an orangutan-like bearing, their Central Asian colleagues are recognised by their proud and audacious bearing, their long boots with unbelievably high heels no thicker than a finger, short khalats, turbans or house caps set at an angle, and the flowers stuck behind their long ears. 291 363 369 p. 17a

Paving or macadamizing is of course out of the question for the streets of Turkestan. The street bed consists simply of the ubiquitous loess, and is therefore covered in summer with dust half a foot deep, and in winter with mud a foot deep, which in the lower places collects in such masses that the horses sink in to their bellies and there can be no further thought of a pedestrian. Since the streets are primarily traveled by riding horses and wagon horses, and by camels, all of which are accustomed to following the foot prints of their predecessors, definite footprints have been formed in the streets, running across the road, which remind one vividly of a potato patch. Travel on such a street even in a carriage with springs is very uncomfortable, and, for the equipage itself, mortally dangerous, as one can easily imagine. Only the native, wide-tracked, two-wheeled wagon with its huge wheels is capable of passing along this bumpy road safely. 363 361

In the towns, bridges are built only over those of the numerous brooks and canals with banks which are too high and steep to walk or ride over easily. Otherwise it is left to the pedestrian to get through the water as best he can. This is based on the fact that in Turkestan every halfway respectable person, man, woman and child is mounted and only the poorest beggars and tramps go on foot; for these there is no pity if they must walk with bare feet through the ice cold water and the knee-deep mud , in the winter. [491] [492]

In Tashkent the streets in the Sart town are considerably better than in many other Central Asian towns, but even here the conditions are such, that among other things, once eleven women drowned in

369 625 361 At night in Sart Tashkent, as in all other towns of Turkestan inhabited by natives, all social intercourse is at a standstill. The secret police which is also retained under Russian rule for the native towns, has hit upon the practical arrangement of regarding as an evildoer and taking into custody everyone, without regard to person, who is found on [365] the street after dark. This measure has in addition the important advantage of making any outlay of money for street lighting superfluous. Nocturnal peace is, however, in no way essentially furthered by this. For the numerous nightwatchmen produce such a terrible racket and uproar with their drumming and clappers, which they are officially required to use constantly as a proof of conscientious execution of duty, in combination with the uninterrupted yelping of countless stray dogs, which alone populate the streets at night waging pitched battles with each other, that a newcomer is unable for nights on end to get a wink of sleep, especially during warm weather when one is forced by the great heat to sleep outdoors or at least by an open window.

4. The Population of Sart Tashkent.

161 In spite of the considerable expanse of the town, which, including the gardens, has as great an area as Paris, the population figure for Sart Tashkent is only about 125,000. It is impossible to give a more accurate figure, for to penetrate into the families for the purpose of a regular census is rendered impossible by the Mohammedan prejudices of the inhabitants. The Russian administration has had to limit itself to establishing the number of courts which are permanently occupied by a family, and which are taken as the basic unit in the allotment of taxes. For each family, one usually reckons five individuals, which should be fairly close to the truth. /173/ /Figure 62, p. 20a. Caption: A view of Kuldja (from a photography by G. Merzbacher)./

162 /174/ Tashkent has the most mixed population of all the towns in Turkestan, which is only to be expected, considering the position of the town and its history, for all the Mongol tribal groups pouring out of Dzungaria into Turkestan had to go through the region of Tashkent in the course of time, and could press forward only by conquering this powerful town. As a result, Tashkent's original Indo-European inhabitants have been perpetually mixed with the people deposited by all the later migrations, and consequently one encounters all possible types among the people of Tashkent.

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the steppe between the sedentary kingdoms of Maveraunnahr and the Mongols of the east. It was into this reservoir that the Mongol river poured, only to raise its level and cause it to overflow. The range of the reservoir was roughly coincident with the present Soviet Republic of Kazakistan. When the seasons pressed and nomadic life became hard, the tribes would prey on the sedentary population. Conversely, their numbers were often increased by the accession of groups who had rebelled against the authority of the dynasties in the oases, preferring a rover's life to submission, and it was to such groups that the name Kazak [1] came later to be applied. The steppe offers freedom to the venturesome, and many elements at different times were fused in these wandering populations. Ethnically, the farther removed from the towns with their underlying Persian stock, the closer to the traditional Tatar, [197] thick-bodied, small-eyed and with scanty hair. The Kipchak language was of the Turkic family. Many of Chingiz' soldiers were undoubtedly of this Turkish stock, and the Mongol way of life was slowly absorbed in that of the Turks, who were in a position to draw on the mixed Irano-Turkish culture of the sedentary populations.

It was these vagrants who would gather in loose confederations sometimes to plunder the resources of Maveraunnahr itself, sometimes in alliance with newcomers to sweep beyond Central Asia into farther fields.

As these processes worked themselves out, the various stocks crossed and mingled, joined and separated like the raindrops on the window. But, just as even today the nomad Turkish and Mongol cross can be seen in the typical Kazak, it is still possible to pick out in the sedentary population of the oases of Transoxiana a type which is in all respects, physical, mental and moral, at odds with the Kazak or the Turkmen of the steppe. The man of the oasis is often small-

[1] *Kazak* is an old Turkish word meaning a vagabond, and later a partisan or guerrilla. It means an outlaw who refuses to live a settled life, or who has fled from tyranny. Some have traced its derivation from *Kazmak*, to dig (but digging is just what Kazaks do not do), others from *Kaz*, a goose. Either derivation seems far-fetched. The word Cossack was taken from it and applied to the Russian who lived a similar life.

2: Caroe S-4 (no date) 1953 RL1 Soviet Central Asia RL1
Tadjik



The man of the oasis is often small-

boned, loose-limbed, hirsute, with long narrow head and nose, [142]
the man of the steppe stocky, round of head, with scanty 369 ●
beard. The one is a careful cultivator and good craftsman;
the other has been bred with flocks and is tied to no plot of
land. The one is often a fanatic; the other sits, or rides,
easily to dogma. The men of the oasis were once commonly 101
called *Sarts* by the men of the steppe, and as the currency of
the Turkic language ousted the Persian, this name later made
no distinction between the townsman or cultivator who spoke
as a Turk and him who spoke Persian.[1] Still later the appella-
tion Sart came to be used in a pejorative sense, and there has
been a tendency to shun it. The picture is familiar to all
who know the towns of the Pathan province of Pakistan,
the old North-West Frontier. There too the town popula-
tions, though many of them speak Pashtu, do not belong to
the dominant stock of the Pathans but are remnants of the
*indigènes* or the camp followers of the conquests that passed
that way; the Pathan tribesmen know them familiarly as
'townees'. Barthold[2] claims a similar origin for the word
*Sart*, saying it was borrowed from India and used by the
Turks in the sense of 'merchant', with a pejorative innuendo
like that to be found in the Indian word *banya* of today. A
latter-day pride has led the Turkic-speaking Sarts to arrogate
to themselves the name of Uzbek, making language the
criterion to distinguish between Turk and Tajik.

The Tajiks who still speak Persian live either in the towns
or on the oases that are under the most intensive cultivation
(as around Khojent in Farghana), or in the remote Pamir
valleys now known as Gorno (Hill)-Badakhshan, where the
Turks have never penetrated. Many of the Tajiks of the
mountains, like their neighbours in Gilgit and Chitral, belong
to the Ismaili[3] sect of Shiism, which venerates the Agha

[1] Cf. Barthold, *op. cit.* p. 190.

[2] *Op. cit.* p. 34. Another derivation is to connect 'Sart' etymologically with the Persian *Shahr*, a city. See Schuyler, *op. cit.* i, 104.

[3] Ismailis form a great part of the population in Afghan Wakhan and in Gilgit and Chitral. Chitral is in Pakistan: Gilgit is included in that part of Kashmir at present in Pakistan occupation.